Bi3w Pwnt
in the archaeological record
Preliminary results and perspective of research

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ABSTRACT

This paper is devoted to the study of occurrence of the bi3w, the products from Punt, in the archaeological record and, more generally, to the contribution archaeology can provide to the study of the Egypt-Punt trade. In particular, special emphasis is given to the reconstruction of aspects of this trade which can be only partially studied through texts and iconographic evidence, such as trade organization, the management of commodities, and the trade routes. Ebony, obsidian, baboons and dogs are discussed as study cases. Finds from Mersa/Wadi Gawasis, the Middle Kingdom harbor on the Egyptian Red Sea coast from where the maritime expeditions to the land of Punt were launched, as well as from Eastern Sudan, a region which may have been part of Punt, are discussed. Finally, the potential of the contribution archaeometry can provide to the study of the Egypt-Punt trade is emphasized and an agenda is suggested.

KEYWORDS

Punt; Egypt, Eastern Sudan; Ancient trade; Archaeology
1. THE BI3W, SOME PRELIMINARY REMARKS

The term bi3 in the ancient Egyptian language can be translated as marvel and wonder (Erman and Grapow 1971, vol. 1, pp. 439-440). This term does not seem to be related to aesthetic appeal or value, but certainly had a strong religious connotation, as it is often used to qualify prodigious events (Erman and Grapow 1971, vol. 1, pp. 440-442) and tangible signs showing the presence or the legitimating favour of the deity towards the king (see also Gozzoli 2009, pp. 242-243, 248). It is somehow unexpected that such a specific term is used for qualifying products of the region of Punt not only in the New Kingdom, as e.g. in the well-known case of the Annals of Thutmosis III (Sethe ed. 1961, IV, p. 720, 5; see also Beaux 1990, pp. 296-297), but even much earlier, as made evident by a painted inscription dating to the reign of Amenemhat IV on a wooden box likely to have been used for the storage of such products during the navigation on the Red Sea from Punt to Egypt and found at Mersa/Wadi Gawasis (Mahfouz, Manzo and Pirelli 2007, p. 238) (Fig. 1), in a site identified with the harbor from where the maritime expedi-

Figure 1 – Wooden box of the reign of Amenemhat IV with a painted inscription mentioning the bi3w of Punt found at Mersa/Wadi Gawasis, on the Red sea coast of Egypt (courtesy of the Joint Archaeological Expedition at Mersa/Wadi Gawasis of the Università degli studi di Napoli “L’Orientale” and Boston University)
tions to the land of Punt and to Bia Punt, the “Mine of Punt”, were launched in the Middle Kingdom (Bard and Fattovich 2007, pp. 239-253). Indeed, the latter may also represent the first occurrence of the term with reference to the commodities imported from Punt (Espinel 2011, p. 274).

The use of the term bi3 certainly highlights the ideological relevance the Pharaonic ideology attributed to products arriving from Punt. They were ivory, ebony, aromatic resins, animal skins, and live animals (Herzog 1968, pp. 23-49 passim, 63-68; Espinel 2011, p. 42-49; Manzo 1999, pp. 6-9), however some of these products were not exclusively arriving from Punt but were also explicitly said to be brought from other southern regions possibly located in Nubia, at least from the 6th Dynasty (see Espinel 2011, p. 162; Manzo 1999, pp. 7-9). Notably, those products when arrived from regions different from Punt were not labeled in the texts as bi3w.

If in general the availability of goods arriving from far away could be regarded as a tangible demonstration of the power of the Egyptian king, i.e. as a demonstration of his efficiency in his first duty of controlling the potentially chaotic forces represented by the foreign lands (see Beaux 1990, p. 293), perhaps only some of those products, the more typical and characteristic of Punt, i.e. the aromatic resins, might have been considered as signs of favour of the gods towards the king (Pirelli 1993, p. 385). Actually, the availability of those specific commodities could be regarded as a bi3, a miracle, a truly appropriate term as aromatic resins represented an essential requirement for ensuring the manifestation of the god through the cult, a crucial one among the duties of the Egyptian king for maintaining order of the world, the Maat (Manzo 2012 a, p. 94 see also Pirelli 1993, p. 385).

For this reason, Punt, from where the aromatic resins arrived, became a region with a specific divine character. And this certainly justify the use of the term bi3 for all its products (Pirelli 1993, p. 387; see also Espinel 2011, p. 356), to whom the term may have been extended from the aromatic resins, probably the only ones with a real miraculous connotation that justified such a high ideological appreciation. Moreover, without excluding the sacred connotation related to the divine region from where they were brought, all the other products may have been regarded by the Egyptians as true “miracles of exoticism” for their rarity and exceptionality (Beaux 1990, p. 309).

This article will be precisely devoted to some specific aspects of the occurrence of the bi3w Pwnt in the archaeological record and, more generally, to some aspects of the contribution archaeology can provide for the study of the Egypt - Punt trade. Of course, an archaeological approach was introduced into the study of the location of this region since the last decades of the 20th century (Espinel 2011, pp. 102-107), and at present the archaeological investigations can be certainly regarded as the more promising in the study of Punt, and potentially the only ones able to provide a decisive final solution to the problem of the location of the sacred region. However, despite the fact
that this specific field of study was characterized by intense activity in the last years, strangely enough, the identification and the study of the occurrence of the products of Punt in the archaeological contexts specifically related to the trade with Punt in Egypt and outside of Egypt were so far conducted only sporadically.

Although in this article a special emphasis will be laid on the reconstruction of aspects of the Punt-Egypt trade which can only be partially studied through texts and iconographic evidence, it should be stressed from the beginning that the archaeological evidence is also affected by some specific problems. In this respect, the critical issues faced in the study of the distribution of the products of Punt are not very different from those more generally encountered in the study of ancient trade, like the archaeological visibility of some specific commodities. Perishable materials survive very rarely, like e.g. in the well-known case of the Uluburun shipwreck (Pulak 2008), in an anaerobic context, or like in Nubian funerary assemblages, in very dry contexts, as it happened in the Lower Nubian A-Group cemetery V investigated by the Oriental Institute of Chicago (Williams 1989, p. 93, Fig. 54 c, Pl. 40). Other information may arrive from objects replicating the appearance of some perishable raw materials, like the possible clay models of resin lumps from an A-Group funerary assemblage in cemetery W (Williams 1989, p. 48, Pl. 43, d), in the meantime showing the appreciation for the reproduced commodities, too rare to be buried in a tomb. In other cases, additional information may arrive from the identification and the study of the distribution of tools related to the use of perishable commodities, such as e.g. the incense-burners from A-Group Nubian assemblages (Williams 1986, pp. 138-139, 145), whose real function was however disputed (see e.g. Wenig 1978, p. 117, no. 4), until the recent discovery of a typologically similar ivory incense-burner in clear association with grains of aromatic resin in a Pre-Kerma grave (Honegger 2014, pp. 96-97). Nevertheless, on the other hand too, the approach of identifying very specialized tools related to the use of specific commodities is not always satisfactory, as it cannot account for the more opportunistic use of very common objects, such as small bowls used for purposes different from the consumption of food and drinks, including the fumigation of aromatic substances, made evident e.g. by the discovery of bowls containing remains of ashy material from a Kerma cemetery in the Fourth Cataract region (Emberling et al. 2014, p. 330). Such kinds of limitations to the archaeological study of ancient trade are also very evident in the case of metals, for which the main problem is represented by the fact that they are very easily re-smelted and re-used. Therefore, given all these limits, the effective crossing of archaeological, epigraphic and iconographic data should be regarded as an essential point of departure of this paper, and not only because the different classes of evidence may complement each other, but also because it is only through the texts and the representations that we get the perception of what was arriving from Punt.
2. SOME BI3W IN THEIR ARCHAEOLOGICAL CONTEXT

As stressed above, it is clear from the textual and iconographic evidence that some of the products arriving from Punt were sometimes also imported from other regions such as Kush, therefore, the discovery of ebony, gold or ivory in an archaeological context is not enough to consider them a trace of the relationship of a specific site with Punt. For this reason, it will be safer to move from sites whose ties with Punt have been proven by archaeological and textual evidence. This is the case of Mersa/Wadi Gawasis, a site, located ca. 20 km South of Safaja and 60 km North of Qosseir, identified with the harbor from where the Middle Kingdom expeditions to the land of Punt and to Bia Punt, the “Mine of Punt” were launched and where several texts referring to the expeditions and their management as well as a large amount of archaeological data on the organization of the expeditions were collected (see again Bard and Fattovich 2007, pp. 239-253). Therefore, fragments of charred wood found at Mersa/Wadi Gawasis and identified by Rainer Gerisch as Diospyros sp., a hard dark wood from tropical Africa, were very likely imported from Punt (Gerisch 2007, pp. 183-184). They not only clarify that, at least in the Middle Kingdom Diospyros sp., or possibly, also Diospyros sp. and not only Dalbergia melanoxypylon (contra Gale, Gasson, Hepper and Killen 2000, pp. 338-340), is likely to correspond to the Egyptian term hbny, but also contribute to the identification of the areas which were part of the Punt network at that time, involving regions of tropical Africa such as the northwestern slopes of the Ethio-Eritrean highlands (see Manzo 1999, p. 8).

Interestingly, the finds from Mersa/Wadi Gawasis may also give information on the management of this commodity.

The discovery of several fragments of four Dyospiros sp. rods (width/thickness: 1.3-1.9 cm/1.0-1.2 cm; 1.8-2.5 cm/0.7-1.1 cm; 1.3-1.9 cm/0.9-1.4 cm; 1.2-1.7 cm/0.8-1.0 cm) in excavation unit WG 55, C2, SU2 (Gerisch 2010, pp. 51-52, 56) is very meaningful from this point of view (Fig. 2). The fact that the rods were found charred may be explained either by a specific ritual related to the availability of materials imported from Punt, as suggested by their association with a small shrine, or by an opportunistic reuse as fuel of damaged and thus already unusable materials. This may certainly explain the fact that such a prized Puntite commodity was left on the site and not transported to the Nile valley to be used. Moreover, the fact that these fragments of ebony were shaped as rods, suggests that at least in the Middle Kingdom times ebony reached Egypt half-processed, already partially shaped. This may also have been the case in the New Kingdom times, as suggested by the fragments of African Dyospiros sp. from the Uluburun shipwreck (Pulak 2008, pp. 293-294). Interestingly, there is ethnographic evidence of the trade of ebony rods ca. 30 cm in length being sold at Shendi, near the Fifth Cataract, in present Sudan, to the early 19th century AD (Gale, Gasson, Hepper and Killen 2000, pp. 338-340).
p. 339), and this may also have been the case in ancient times. Although the hypothesis of trade in semi-finished materials had already been suggested on the basis of the fact that part of the gold from Punt in the Deir el Bahari reliefs is shown as ring-shaped ingots, similar to the type of ingots still recently used in Ethiopia (see Ogden 2000, p. 162; see also Fattovich 1991, p. 258), and of the aspect of the pieces of ebony in some New Kingdom reliefs (Manzo 1999, p. 8), it should be stressed that the ebony rods from Mersa/Wadi Gawasis represent the first real evidence of this practice.

Also obsidian is a raw material collected at Mersa/Wadi Gawasis and should be considered a commodity imported from the southern Red Sea and certainly somehow related to the Punt trade system (Lucarini 2007, p. 208) (Fig. 3). This commodity was imported to Egypt since Predynastic times (Aston, Harrell and Shaw 2000, pp. 46-47; Zarins 1996). It is well known that several obsidian sources were located in the southern Red Sea, both on the African and on the Arabian side. Analysis conducted in recent years
have shown that the obsidian objects found in Egypt were largely made from obsidian from the sources located in the regions of the southern Red Sea (see e.g. Bavay, De Putter, Adams, Navez and André 2000, pp. 13-16), as was also demonstrated for samples collected at Mersa/Wadi Gawasis, whose analysis is in progress.\(^1\) Apparently, obsidian used in Egypt originated from sources on both sides of the southern Red Sea, as it was perhaps already in Predynastic times (Zarins 1996, pp. 92, 95). Nevertheless, a more specific origin from some obsidian sources on the African side of the southern Red Sea was also recently proposed (Aston, Harrell and Shaw 2000, pp. 46-47; Giménez, Sánchez and Solano 2015, pp. 356-357).

It should also be stressed that the case of obsidian is a special one because, for some reason, this commodity arriving from the southern Red Sea is not explicitly listed among the products of Punt and even its ancient Egyptian name is admittedly unknown (see also Espinel 2011, pp. 151-152). An identification of obsidian with the mnw km (Andrews 1990, p. 49; De Putter and Karlshausen 1992, p. 111; Harris 1961, pp. 111, 229 see also Helck and Otto eds. 1982, p. 550) of the Egyptian texts was proposed, and also other possible identifications with terms such as k3f (Harris 1961, pp. 111, 229), tihnt

\(^1\) The analysis of the samples of obsidian from Mersa/Wadi Gawasis is being conducted by Giulio Lucarini, Cambridge University (UK) and Donatella Barca, Università della Calabria, who already presented some preliminary results on the way to be published, as part of the joint research project at Mersa/Wadi Gawasis of “L’Orientale” and Boston University. I would like to thank them for making their preliminary results available to me.
(Budge 1920, p. 842 a) and ‘3t, generically used for “costly stone” (Faulkner 1962, p. 38, see also Budge 1920, p. 110 a) were suggested. Whatever it is, strangely enough, these terms are not mentioned in the lists of products of Punt. Perhaps, this may be explained by the fact that this commodity was not considered as originating from Punt proper, but obtained somewhere else, perhaps on the way to or from Punt or in Bia Pwnt, as suggested by its occurrence at Mersa/Wadi Gawasis.

Given its extreme rarity in the Middle Nile Valley, i.e. in the archaeological record from the Nubian sites (see Bavay, De Putter, Adams, Navez and André 2000, pp. 17-18; Giménez, Sánchez and Solano 2015, p. 358), obsidian may have reached Egypt through the Eastern Desert and the Red Sea and perhaps through patterns of trade different from those involving the Nile valley South of Egypt (see also Zarins 1996, p. 95). Recently the land route was regarded as more likely, at least for the Pre/Proto-Dynastic phase, in light of the fact that the Egyptian obsidian artefacts going back to those periods have a chemical composition apparently more similar to that of the Ethiopian inland sources than to that of the Eritrean sources, located in closer proximity to the sea (Giménez, Sánchez and Solano 2015, p. 357).

As regards the study of the routes followed by obsidian from its sources to Egypt, it is worth noting that, although in rare instances, obsidian occurs in Eastern Sudan, where few flakes of obsidian were collected at Mahal Teglinos, not far from the modern town of Kassala (Manzo 2015, p. 232; Usai 1997, p. 93, Table 1, 2, 2002, p. 187, Table 2), in early 2nd millennium
BC assemblages of a site which otherwise gave several elements suggesting its involvement in the Red Sea and possibly Punt trade system (Fattovich 1991 a, 1996) (Fig. 4). Actually, this site and the whole region around it are being investigated by an archaeological expedition of the University of Naples “L’Orientale” since 1980, when the research project in Eastern Sudan was launched. And also after the resumption of the fieldwork in 2010 new recent finds such as Egyptian imported pottery and objects, Nubian, Eastern Desert and Yemeni Bronze Age pottery, as well as personal ornaments made from Red Sea shells confirmed its involvement in long distance trade networks (see Fattovich 1991 b; Manzo 1993, 1997, 2012 b, pp. 77-78, 2014, pp. 1150-1152, 2015, pp. 231-233, 2016, pp. 191-194; Manzo et al. 2012, p. 60). This may support the hypothesis that those were the networks along which obsidian was also exchanged, although, as previously mentioned, for a still unspecified reason, apparently avoiding the Nubian Nile valley and moving along the tracks of the Eastern Desert and perhaps through the Red Sea coast.

In this perspective it may be interesting to remark that apparently at Mahal Teglinos the obsidian represents ca. 0.51% of the lithic assemblages in the late 3rd-early 2nd millennium BC and ca. 0.64% in the first half of the 2nd millennium BC, while a concentration of obsidian flakes was remarked at Erkowit, in the Sudanese Eastern Desert, less than 40 km from the Red Sea coast as the crow flies, where obsidian represented ca. 5% of the used raw materials (Callow and Wahida 1981, p. 36). At Erkowit obsidian flakes were apparently associated with archaeological materials dating to the 3rd-2nd millennium BC and related to the cultures of Eastern Sudan (Callow and Wahida 1981, p. 36; Wahida and Khabir 2003, p. 65). A further concentration of obsidian, ca. 6.7% of the assemblage, was remarked at Agordat, a late 3rd-1st millennium BC site in the Eritrean-Sudanese lowlands, east of Mahal Teglinos (Arkell 1954, p. 51; Brandt, Manzo and Perlingieri 2007, p. 36-41).

All these finds may suggest that the “route of the obsidian” may have been located east of the region which has so far been intensively investigated in Eastern Sudan, and that obsidian may have been made available to the Egyptians somewhere on the Sudanese Red Sea coast, perhaps near Erkowit or in the Aqiq region, east of Agordat (Fig. 5). This point certainly deserves further investigation and the “route of the obsidian” needs to be followed from Eastern Sudan to the Eastern Desert, and to the Red Sea coast. Something the Italian Archaeological Expedition to the Eastern Sudan intends to do in the coming years. This may also benefit our understanding of the more general system of circulation of obsidian in the Red Sea regions and, in particular, of the issue of the availability of African obsidian in the Arabian Tiahama, on the opposite side of the Red Sea, since prehistoric times

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2 The study of the lithic from those assemblages is presently conducted by Mr. Pietro Fusco, I thank him for these preliminary quantitative data.
(see Khalidi, Oppenheimer, Gratuze, Boucetta, Sanabani and al-Mosabi 2010, pp. 2334, 2339). In particular, the archaeometric analysis of flakes of obsidian from Mahal Teglinos, Erkowit and Agordat to be compared both with samples from Egyptian assemblages and from the obsidian sources in the southern Red Sea will be crucial in this perspective.\(^3\)

In the field of the archaeometric applications, other possible and very promising developments may result from the advances in the chemistry of resins (see Serpico 2000, pp. 443-451), especially when applied to the identification and analysis of the residues on objects from sites and/or specific assemblages related to the Punt trade. A first attempt was conducted on some jars from the foundation deposits of the temple of Hatshepsut at Deir el Bahari. Disappointingly from the perspective of the study of the Punt trade, they were proven to contain resins imported from the Eastern Mediterranean (Serpico 2001, pp. 863-864). Nevertheless, this methodology seems viable, and will shortly be experimentally adopted on some fragments of containers from sites in Eastern Sudan, to try to understand if resins were processed there and possibly which ones.

\(^3\) A systematic program of analysis is being conducted in the framework of the Italian Expedition by G. Lucarini and D. Barca.
3. LIVE BI3W IN AN ARCHAEOOMETRIC PERSPECTIVE

The ongoing investigation on the distribution and origin of obsidian sketched above shows the utility of an archaeometric approach to the study of the commodities imported in Egypt from the southern Red Sea. This is certainly also true for other types of commodities.

As previously mentioned, also live animals were listed among the bi3w Pwnt, and among them were baboons (Manzo 1999, pp. 7-8, see also Osborn and Osbornová 1998, pp. 32-39), often represented in the scenes depicting the transportation or the delivery of commodities from Punt (Figg. 5, 6). Although not conducted on remains collected on sites specifically related to the expeditions to the land of Punt, isotopic analysis of the bones of baboons from archaeological assemblages in Egypt, recently allowed the identification of baboons (Papio hamadryas) arriving from regions whose identification with Punt or parts of it is very likely (Dominy, Ikram, Moritz, Christensen, Wheatley, and Chipman 2015, 2016). In particular, several samples taken from remains of baboons from assemblages dating to the New Kingdom times seem to point to an origin of those animals in the Ethio-Eritrean corridor and in eastern Somalia. The identification of osteological remains of baboons at Mersa/Wadi Gawasis and/or at sites in Eastern Sudan directly related to the Punt trade network, whose archaeozoological remains are currently about to be studied,\(^4\) and the adoption in the analysis of those remains of the same methodology used for the samples of baboons from Egypt will certainly add relevant data to the study of the circulation, if not of the origin, of those live animals, that may have been regarded as bi3w Pwnt too.

Interestingly, the application of a similar analytical approach may also be envisaged for other animals imported from Punt. For example, this may be employed in the case of dogs, as the importation of dogs from Punt has been mentioned in the Egyptian sources since the earliest records of contacts with Punt (see Espinel 2011, p. 188; Manzo 1999, p. 8). In particular, a specific type of dog with pointed ears, slim body and short curled tail, is represented alongside baboons and other apes on the Egyptian ships arriving from Punt in the recently published reliefs going back to the reign of Sahure from the royal funerary complex at Abusir (El Awady 2009, p. 156-160, Fig. 81, a-b, Pl. 5) (Fig. 5). They can be identified with the “tesem” dogs mentioned in the Egyptian texts (Osborn and Osbornová 1998, p. 60), and the term ṭsm also occurs to qualify the dogs imported from Punt in the Deir el Bahari texts dating to the reign of Hatshepsut (Sethe 1961, p. 321, 11).

\(^4\) The remains from Eastern Sudan will be studied by Helina Woldekiros, George Washington University, St. Louis (USA), while those from Mersa/Wadi Gawasis will be examined by Alfredo Carannante, Naples, Italy.
Therefore, the systematic sampling of zooarchaeological remains in Egyptian assemblages dating to different historical phases, as well as the extension of the sampling to osteological remains from archaeological sites on the Egyptian Red Sea coast such as Mersa/Wadi Gawasis, and from sites located in Nubia and in Eastern Sudan will certainly help to understand not only the origin of specific animals, but also if and when the regions from where those animals were taken changed through time and how these live bi3w reached Egypt.

In the present lack of archaeometric evidence informing us on the dogs occurring in the sites more directly related to the Punt trade network, it may be interesting to remark that a dog with pointed ears, slim body and curved -but not curled- tail was sketched on a sherd found at Mersa/Wadi Gawasis (Manzo and Perlingieri 2007, p. 107, Fig. 51) (Fig. 7). The general aspect of this dog may suggest its identification with a ṭsm of the variant greyhound (Osborn and Osbornová 1998, p. 64).
Perhaps this representation depicts an animal imported from Punt, and it may have been sketched by a member of a Middle Kingdom maritime expedition to the land of Punt. Actually, the fact that imported commodities, the exotic landscape and the people encountered in Punt and on the way to Punt, and perhaps the different phases of the expeditions were somehow recorded, described and depicted by some members of the expeditions is highly possible (Espinel 2011, p. 333; see also Beaux 1990, p. 60). These records may also have provided raw material for the elaboration of artistic “official” representations of those exploits, like those recently recovered in the funerary complex of Shaure (see again El Awady 2009, pp. 155-160), and the very well-known reliefs of Punt in the temple of Hatshepsut at Deir el Bahari (Naville 1898, pp. 11-16). Although so far unknown, such a kind of representation may have also existed in the Middle Kingdom times, and the sketch of the dog on the ostrakon from Mersa/Gawasis may have been intended as a contribution to the realization of such representations.
Figure 7 – Representation of an Egyptian ship arriving from Punt in the reliefs of the temple of Hatshepsut at Deir el Bahari (from Naville 1898)
Figure 8 – Representation of a dog sketched on a sherd found at Mersa/Wadi Gawasis, on the Red Sea coast of Egypt (courtesy of the Joint Archaeological Expedition at Mersa/Wadi Gawasis of the Università degli studi di Napoli “L’Orientale” and Boston University)
4. FINAL REMARKS

All the cases mentioned above illustrating ongoing research on commodities likely to have been imported from Punt certainly demonstrate how the study of their origin and distribution as well as their characterization by means of an archaeometric approach may provide some crucial answers in the coming future on the issue of the location of Punt and on the routes followed to get there as well as information on the management of the exchanged materials and on the general organization and pattern of trade. Particularly, the comparison of the different origins, patterns of transformation and exchange, and the networks and systems of transportation identified for each commodity, promises to add crucial data not only to the debate on the Punt trade, but more in general to the study of the social structure and economy of the groups inhabiting the regions south of Egypt and along the shores of the Red Sea.

Interestingly, in addition to that, the systematic and extensive application of these methodologies to the identification and characterization of imported commodities occurring in sites in Eastern Sudan and other regions, possibly part of the land of Punt, will also complement the evidence provided by the discovery of Egyptian objects there (see e.g. Manzo 1993, 1997, p. 79, 2012b, p. 77, 2014, p. 378, 2015, p. 233, 2016, p. 192) and will certainly help to clarify the issue of the materials that were exported from Egypt in exchange for the bi3w Pwnt, an aspect generally overlooked in the Egyptian textual and iconographic sources. In the lack of available textual and iconographic sources, this represents the only viable approach to try to figure out how the Egyptian commodities circulated in the southern regions and perhaps even their meaning there. Were they considered as almost sacred, regarded as miracles and given a high ideological value comparable to that of the bi3w Pwnt in Egypt?

The investigation of these issues may certainly represent a further stimulating perspective for the next years.
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